



# The South India CHURCHMAN

The Magazine of the Church of South India

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## Towards a wider Union

Any celebration is a joyous affirmation. It is an appropriation of an event, and provides with an opportunity to thankfully participate in praising God and in proclaiming His continuing love. As we observe the 29th anniversary of the CSI we rejoice at the three current major concerns of our Church, viz., a wider union, changes in organisational structures and a deep concern for the under privileged masses—all undergirded by the objectives of furthering God's mission in Jesus Christ in our land.

At this time of our anniversary it is proper to commit ourselves towards seeking a wider union. It is more than appropriate to question and consider seriously the various aspects of Church union. Unfortunately there seems to be misunderstanding and even confusion in the minds of many. This may partly be due to the declaration of the Joint CSI, CNI, Mar Thoma Theological Commission in June of this year. The Commission recommended: (a) A Joint Advisory Council of Bishops, clergy and laity to discuss issues connected with the life of the Church, to express joint concern for the mission, to give concrete expression to the relationship of full communion already existing and also to continue negotiations for a wider manifestation of the unity of the Church 'so that the world may believe'. (b) A conference of all Bishops to consider the implementations of the recommendations of such a joint advisory council at the local, regional and national level and (c) for a suitable provision to be made where necessary and possible to safeguard the expression of the diversities within the unity of the Church. The reaffirmation of their hope, 'for the goal of the union is coming together in visible fellowship of all those who believe in Jesus Christ in our country', indicates the interim nature of the declaration. All these would have been gladly accepted by the members of the three Churches. However, the Commission also mentioned about the 'Bharath Christian Church' and pleaded that a solemn declaration be made that they belong together in the 'Bharath Christian Church'. When apparently their objective is to continue to work towards that one visible Church in India it may have been premature to have talked already about declaring themselves as that Church. In reply, a clear answer was given by the Sabha secretary of the Mar Thoma Church that what was envisaged by the Mandalam was 'not the formation of the new Church'.

Each of the three Churches will continue to be autonomous. Each will have its own constitution and the final authority will rest with its own synod or mandal. A mere declaration of intent, however solemn it may be, does not bring about in fact one new Church. As a matter of fact the good intention of the three Churches even at present are genuine. Is it not possible to continue to seek for an organic union without the interim stage of belonging to the Bharath Christian Church? Secondly, all the three Churches are members of the N.C.C. of India. Added to that they are already in full communion with one another. In what way will the Bharath Christian Church be different from belonging to an organisation like the N.C.C.? In other words, what is the overriding phenomena or uniqueness or the *ESSE* of the Bharath Christian Church, if in fact it is not the new one Church? Thirdly, what would be the repercussions to the conversations between the Lutheran and the CSI Churches? Will a new Church be an organic union of the CSI and the

Lutheran Churches or CSI and the Baptist Church? Will it be possible or feasible to have simultaneously different kinds of union i.e., to have organic union with the Lutherans and another kind with the Marthoma Syrian Church? It may be possible for some Churches to opt for becoming members of the Bharath Christian Church which may be an easy way out. In the course of time it may delay the formation of One Church by many decades.

Certainly, no one claims that the CSI is the model or the only model of Church Union. At the same time let us not forget or belittle the tremendous significance of the union that was achieved in 1947 in which by the grace of God we still continue to grow in unity. There are a number of difficult problems that lie before the members of the Churches that have age old traditions. For example, it may be really difficult for many who have been so used in their acceptance of celibate Bishops to approve of the married Bishops. But would it not have been equally difficult in 1947 for people who never before accepted any Episcopacy to recognise and welcome them in the new Church? Some of the statements which come out of the committees of the World Council of Churches may have been influenced to some extent by the difficulties and frustrations in certain areas of the world. That does not and should not mean that the representatives of the Churches in India should opt for such kinds of union as enunciated by the WCC.

It is stated that the sharing in the Eucharist is the *ESSE* of the organic union. In a way this is happening increasingly in local Churches. Whereas the equally important aspect namely, the visible unity is becoming more difficult in the context and in between organised and established Churches. If both these aspects are not strongly emphasised equally there may be in the Churches a narrow 'spiritualism' removed from reality. In a number of Churches an open invitation is given to all the baptised Christians to come to the Lord's table and many do so, although they belong to different Churches. Further, during special worship services like the one for the Christian Workers Fellowship which include the Roman Catholics, communion is shared by all. So also at special conferences and in particular groups like that of Ashrams, etc. Some of the sectarian groups whose membership include members of the CSI, claim that *only* they have the real visible union as they gather around the Lord's table. In all these situations does the union become real only when the Churches legally and officially declare it so? In other words there is the question of credibility unless there is in fact a visible organic union.

These are not small matters. They are vital to the life of the Churches. In the recent joint meetings of the members of the CSI and Mar Thoma Syrian Churches in different cities, emphasis was rightly made for effective communication and continuing discussions. Our people must be informed as to what exactly the proposals meant and their implications. A mere repetition of the resolutions and the statements of the various conferences and commissions in India and abroad do not necessarily bring out their real intention and meaning. The three Churches should at least have an identical understanding of the mutually agreed resolutions.

Any union is costly and painful. It involves at times profound changes in the deep rooted beliefs of an entire generation. The members are challenged to continue to struggle together in the coming years and to seek for God's will for His Church in India. We commit ourselves to our continued concern for a visible wider union as we observe the 29th anniversary of our Church during this month.



# Letter from the Moderator

Dear Brothers and Sisters,

I have been asked by Rev. Alexander John, the Editor of *The Churchman* to write an article for the September issue which happens to be the 29th Anniversary issue of the CSI. I thought it would be good if it took the form of a letter so that it may be personal and not impersonal.

We rejoice and praise God that during the month of September we think of the great day when the SIUC; Anglican Dioceses in South India; South India Province of Methodist Church, joined together to bring into being the Church of South India on the 27th of September, 1947. Next year we will be celebrating the 30th Anniversary of the Inauguration of the CSI. Anniversaries are times and opportunities when we stop to ponder; we look back upon the years that have gone behind us in penitence and thanksgiving; humbly and honestly take stock of the present and gird up our loins to leap forward into the future knowing that the Lord who has led us thus far is also the Lord who is going to be with us and guide us still into the unknown reaches of the future; He is the Unfailing Lord, the God with us, the Eternal contemporary.

Our first duty is to thank God for the noble lives of countless Laity who lived their lives of service and sacrifice in the power of Christ, the Bishops and Clergy who toiled in season and out of season, the office-bearers of the CSI, some of them known and honoured and many more unsung and unhonoured and yet whose lives are precious in God's sight. For all these saints we praise God. The past years probably may be termed as years of stability, the men and women bore in a significant way the characteristic of dependability. They were certainly pioneers in the pilgrimage of unity. The whole world looked upon the CSI as something unique and inspiring. C.S.I. caused ripples of unity and negotiations for unity throughout the world. The denominational churches were emboldened to launch out into the deeper and wider spheres of fellowship of the church towards organic and visible unity of the Body of Christ that the world may believe. This is not to say that there were no failures and weaknesses in the CSI, but truly it was a venture of unity.

We praise God for the heritage which is ours. But we have entered an age of instability and questioning. On the 7th of July, 1975 as has already been reported in the *Churchman*, Nandyal Diocese was handed over by the CNI to the CSI at a very joyous and solemn service. Thus the estrangement of Nandyal was brought to an end and now both the CNI and CSI rejoice at this great continuing fellowship of Nandyal Diocese. Bishop P. Solomon, Bishop in Dornakal has been gently but firmly shepherding the Diocese of Nandyal as its commissary.

The CNI, CSI, and Mar Thoma Church have appointed members to the Joint Theological Commission which has already met twice and they have unanimously recommended that a date be agreed upon by the highest Governing bodies of the three churches, a solemn declaration be made that they belong together in one church

in India. This recommendation has gone to the three respective Governing Councils. The Synod of the CSI gave its unanimous approval to this recommendation and has authorised the Joint Theological Commission to work out the practical details. So has the Sabha Mandalam of Mar Thoma Church. The CNI has also expressed its willingness through its Executive Committee so that the Joint Theological Commission is to meet on the 10th of September to work out the details of the recommendations for the three churches to take concrete steps towards wider and deeper expression of visible unity of the church in India.

Our negotiations with the Lutherans also took a dramatic turn when in United Theological College, Bangalore in September, 1975, certain bold and far reaching recommendations were made by the Inter-Church Commission. They have not yet been endorsed by the Lutheran Churches while the CSI Synod meeting in Tiruchy has given its full approval to move ahead. Talks with Baptists especially in Andhra Pradesh have moved on quiet encouragingly and we have established relationship of mutual altar and pulpit fellowship which is a great step forward.

For all these moves we praise God. May we who bear Christ's Name in India show forth our common faith in and obedience to Christ in ways which can be better understood by our brothers and sisters in our land and outside. May the torch of unity on the pilgrimage of God's people burn more luminously so that this will be a true precursor of the drawing of all people on earth as Christ the Crucified and Risen Lord is being lifted up.

There is a growing realisation that Christ's people are not as much concerned about social justice in India in which we live and of which we are part as we ought to be. As a result of this painful awareness a number of seminars have been held. The theme of the Synod of 1974 was the role of the church in the struggle for social justice. Christians have to initiate and take part in radical changes in the structures of society in India where 60% of the people are living below the Poverty line.

It is now keenly felt that a thorough examination of the structures of our institutional and organisational church and styles of our life is called for with a view to assessing their value in terms of witness and service and with a view to changing them so that through all of the above, the love, the power and grace of Jesus Christ may truly come alive. To this end, at the Synod in 1976 January a Commission has been appointed to look into the whole life, work and witness of the church. This Commission will work during this biennium and it is my hope that the forthcoming Synod in 1978 would study their recommendations and take such actions which will make the church truly a movement of the people relevant to the aspirations and needs of India.

Also a Trust for Technical and Vocational Training is in the process of being established. Mr. James Balraj has been appointed as the full-time Executive Director of



this Board which will initiate, evolve, co-ordinate throughout the CSI, such projects and programmes which will help really the poorest of the people and enable them to become self-reliant. In this venture the various Dioceses of the CSI are being challenged to raise 2 lakhs of rupees which will be our initial share in this ministry. The goal of this ministry is to enable young men and women especially the poorer sections to live with dignity and self-respect. The Ministry of the church and the application of the Gospel has a secular dimension which is as important as the spiritual. They are not exclusive, they are inclusive and belong together in the life and service of the church. This is the truth proclaimed by St. John when he affirmed that the Word become flesh. This is the truth that is being captured by the church throughout the world. What God has brought together no one can put asunder.

So there is also a growing appreciation of a deep spirituality in Christ. Life in Christ has its inexhaustible riches and it is given to the Body of Christ in every place and every situation to fathom those riches and make them available to the people at large. If we ignore this it will be only to our peril. Our forms of prayer, worship and devotion should be more and more rooted in the tradition and culture of our land. In this sphere of life we in India have a rich heritage. We earnestly trust that the setting apart of Bishop C. S. Sundaresan would enrich this ministry of cultivating the Eastern, especially Indian Yogic ways of devotion and deeper life to enable Christians to launch out into the deeper recesses of fellowship and communion with the loving Master. There is a tendency among some of us to reject Indian Yoga but in a way it is a science which gives us certain practical ways of deeper communion with the Lord Jesus Christ.

May I say that through all that we do and say and think may the love and the saving grace of Jesus Christ be shared by us with all men and women in a spirit of humility, openness and brokenness. And may the Holy Spirit continue His work of drawing people to Christ, the Lord. Let us also be open to the light and riches which are given to us by other men and women.

It was a historic and epoch making decision of the Synod when it declared and resolved unanimously with one exception that from now on Men and Women will be ordained as Presbyters in the Church of South India. It was a moment of tremendous liberation for both men and women in the CSI.

There are also the shadows which dampen the life of the CSI. Litigation, indifference, lack of true fellowship, dearth of leadership, the foreignness of the church in its various forms of life and worship. All these can be minimised only by a deep and abiding faith and life in Christ, of course the fetters and structures of the church must be so changed and adapted as to enable people to express their life in Christ unhampered and unfettered.

The future thrust of the CSI, I hope, would be two fold in its very broad perspective. Deeper life in Christ and closer involvement in all the affairs of our brothers and sisters in this land of whatever faith they may belong.

Bishop L. V. Azariah was consecrated and installed as Bishop in Rayalaseema on the 15th of August at a solemn, simple and joyous service in Cuddapah. The Dioceses of Medak, Nandyal and Vellore are vacant. Please pray that men of His choice may be appointed as Bishops in these Dioceses. Kindly uphold in your prayers the bishops, the officers of the Synod, the clergy and the people throughout the CSI. There are many important events which I have not been able to share with you, but I am sure you would glean them from other sources.

My Prayers are with you and as we enter a new year of life in Christ and with Christ in the Church of South India, may we continue to know more of the pain of dying with Christ so that we may know more of the joy of rising with HIM.

Your servant in Christ,  
N. D. ANANDA RAO SAMUEL,  
*Moderator.*

## Two Anglican Churches affirm Women's Ordination

*The Canadian House of Bishops (Anglican)* has agreed in extra-ordinary session to proceed with the ordination of women. After discussing last-minute objections and reaffirming the action of last November, the bishops settled details as to the form of the ordination service and a date for services all across Canada. The first ordinations are not expected before November 30, 1976.

Meanwhile in Dublin delegates to the *Church of Ireland General Synod* voted overwhelmingly in favour of women's ordination. Out of more than 300 delegates less than half a dozen voted against a motion proposed by Archbishop of Dublin Alan Buchanan approving women's ordination in

principle. The motion passed despite a warning from a Roman Catholic observer that it would be a step backwards in relations with his church.

In Finland a Gallup poll carried out in May among 500 Finns showed that nearly three-quarters favoured women being ordained (76% of women queried and 69% of men). Most in favour were 15-24 years olds, 82% of whom were for and 7% against. The question will come up at next November's synod of the Evangelical-Lutheran Church of Finland. In the meantime nearly 600 parish councils are voting yes or no. However, the results will not be binding on the Synod.

—E.P.S.



# World Crisis Threatening Human Rights and World Peace

## Introduction

One of the great achievements of the human rights consultation of the World Council of Churches at St. Polten (1974, October) was the recognition that *individual rights and collective rights do not stand in opposition to each other*. 'Individual rights and collective rights are not in flat opposition. They are related. It should be the union of the community to secure the welfare of all its members, the aim of the individual to serve the general good' (St. Polten Report, Human Rights and Christian Responsibility, p. 60). This new insight is concerned with the false dichotomy of individual and collective rights and enables human rights to be viewed as a whole.

The consultation of St. Polten revealed a further fact that *we live in an inter-dependent world*. What happens in one nation of the world affects the other, independently of their political, social and ideological systems. No event is isolated, but has a global impact. 'Such great problems of our time as economic crises, racial discrimination, food shortage, waste of resources or pollution of the environment, affect all nations, and therefore give a starting point for a debate that is seen to be directly relevant but cannot be taken to a conclusion without informed understanding of what is happening' (Human Rights and Christian Responsibility, St. Polten Report, p. 59).

A change which leads to a more just society, must be a necessary recognition in this context. This change must be considered as a process of the implementation of human rights and in the process of change there is an emphasis on those rights which are considered essential. By all this we are expressing the fundamental thesis that human rights must be related to the historical situation. *As human rights find meaning in the historical situation, the historical situation is the area in which human rights are acted and realized.*

## WORLD CRISES

There are a number of very dangerous world crises which are obstacles to the implementations of human rights.

### The arms race crises

The threat of mass destruction by A and H bombs resulting in a global nuclear holocaust is to be considered as one of the greatest crises of today's mankind. This danger of total destruction has not lessened in the last years but has steadily increased bringing to a climax the dire necessity for positive detente and a firm summons for disarmament to halt the arms race and the increasing danger of the arms sales race to the countries of the Third World. Mankind has arrived at a point of no

return with the experimenting of such weapons far more deadly and destructive than nuclear armaments which are in the process of manufacture.

The destructive capacity of modern nuclear armory is reflected in the words of Sean McBride, one of the High Commissioners of the UN, namely 'The arsenal of the nuclear weapons is now such that there are enough nuclear missiles to destroy the world twenty times over. No progress has been made to outlaw these weapons. The nuclear arsenal is growing day by day. The first concrete measure which should be taken is to outlaw the use of nuclear weapons. The tremendous expenditure on the World's armaments not only makes one's mind reel, but the absurdity of it sounds more like fiction than reality. 1973 saw 207 milliard dollars spent by various states on armaments. This amount is 6.5 per cent of the value of the total production of the world. This amount is ten times as much as the annual aid given by the developed countries to the developing countries and also ten times as much as the amount that would be enough to meet the annual needs of the poorest 40 countries in food, oil and chemical fertilizers. The consumption of the military machine is so ruthlessly limitless that the degree of waste and loss to the development of the world is immeasurable and incredible. The disclosure of these staggering facts to the world being the urgent duty of Christians and Churches' (Bulletin of Peace Proposals, Peace, Desperate Imperative of Humanity, p. 70). It must be stated clearly, that it is a qualitative difference between arms-control and disarmament. In view of the nuclear danger, the most urgent necessity is to call for an immediate international blanket agreement to be concluded by all nuclear, near-nuclear and non-nuclear powers both within and without the UNO for the complete prohibition of nuclear weapons, an absolute ban on tests, a halt to the manufacture, stock piling, deployment and use of nuclear weapons, and for the total liquidation of nuclear stockpiles.

### The population crisis

The indiscriminate talk about a 'population explosion' is based on the sum total of statistical data as its starting point and disregards fact that there are still large regions of the world sparsely populated.

The struggle against over-population in certain territories must not be misused by former colonial powers and the leading capitalist states as a pretext to interfering with the internal affairs of the developing countries. Otherwise indirect and concealed racism could make use of the population problem as an instrument for manipulation from outside.

It has to be said also, that population policy, family planning and family structure should not remain the privilege and monopoly of men, women are to be involved equally.



Neo-Malthusianism is to be questioned. If all productive forces were sensibly co-ordinated, the growth of population and economic living standards could be harmonized.

The most important political precondition for the solution of the 'World Population Plan of Action' of the UN is disarmament carried out gradually and co-ordinated and controlled all over the world. The beginning of a practical disarmament strategy is through the implementation of the resolution of the UN concerning the reduction of arms expenditures by the atomic powers, and the use of such funds for the benefit of the developing countries. There is a strong conviction that "There is enough food and space for the population of our planet, provided that social justice among nations and within societies regardless of differences in political and social orders—in establishing more just relationships and a sense of unity of mankind, is attained."

### Food crisis

On the one hand there are hundreds, thousands and millions of human beings who are starving and dying because of hunger. On the other, there are nations living in affluence and wasting natural resources. It is imperative therefore to consider Asian Christian Peace Conference's statement in this connection very seriously: 'The coming years are most likely to be years of large scale food shortage in several Asian countries. Over a hundred thousand people have already died of starvation and many more deaths are anticipated in the coming years. In such situations of extreme shortage, men and women reach the limit of their endurance and social unrest is most likely to erupt. While governments have the duty to maintain law and order, we urge them to remember that political repression is no answer to the problem of famine and food riots.'

The UN World Conference on Food Crisis held in Rome was an expression of world conscience of this danger, threatening world peace. However it was stated, that the conference lost its early glamour by alteration of the original objective, to deal with the problems of areas afflicted by hunger and to point out the cause of starvation in the developing countries.

It must be stated:

(a) There are at present enough food resources to take care of everybody, provided that they are rationally used and equitably distributed. Hunger is caused by plunder and injustice, not by scarcity. Social reorganization, nationally and globally executed remains one of the major pre-requisites for the elimination of hunger.

(b) Food production in itself does not solve the problems of hunger. It is not enough that food is available. People must be in a position to purchase it.

(c) Certain patterns of international trade and further deepening of the international division of labour are of no help to the poor. Fundamental economic, social and political changes in the structure of society will be necessary.

### Energy crisis

The major industrial nations of Europe and North America blame the energy crisis on Third World Nations particularly the oil-rich nations of the Middle East.

Such protest denies the right of such nations to exert their will to regain their sovereignty over their own national resources. The rich industrial nations have unjustly blamed the oil supplying nations for the growing inflationary trends and other associated crises in the World today. However, the hardships created by the energy crisis are only symptoms of a deeper malady.

It has been also stated again that the present energy crisis is largely the consequence of the unjust economic and political structures which have led to the systematic impoverishment of the major part of the world now known as the Third World for the benefit of the exploiting minority. It has also become evident that as long as the present exploitative structures continue to determine the economic relations between nations the gulf between the developed and the developing nations and also among the different developing nations will continue to become wider, resulting in greater hardships for the weaker nations.

In this context we should consider the whole military set up of those who want to uphold the unjust international economic order. That is one of the reasons of the arms race and military expenditures, and militarism itself. In order to maintain unjust economic structures enormous military forces and military oriented industries had to be built up. Apart from the tensions and threat to peace resulting from such arms build-up, it also causes a serious diversion of resources for uncreative purposes instead of using them for the support of human communities.

### Environmental crisis

When considering pollution and defilement in the modern technological age as infecting everyone and everything in existence, we can rightly emphasize the Biblical understanding of man and nature in their pan-cosmic sense as polluted. With the fall of man and woman, entire nature is removed from God and His purpose. The rebellion of man and nature against God, the Creator, is reflected in the Biblical message.

The Christian Peace Conference has sought to understand environmental pollution and catastrophe that awaits mankind if he does not gain control over his environment. Development understood only in terms of industrialization based on criteria of immediate profit and efficiency at all costs, magnified by scientific and technological advances impose demands on natural systems which may exceed their capacity to respond. Scientists are alarmed by the speed of environmental destruction. A current UNESCO statement reported that current environmental degradation is proceeding faster than the genetic human capability for adaptation and that unless urgent steps are taken 'mankind may therefore be faced with catastrophe'. Environmental qualities should be looked upon as a vital part of our living. Environmental crisis should be considered regardless of political, social or ideological systems.

The Christian faith carries the stamp that the forces that thwart the development of man and nature have been conquered in the Person of Jesus Christ. The saving and redeeming Lord effects the mission of salvation for man and nature—the works of pan-soteriology. It is by the appropriation to our beings, to community and to nature the fruits of salvation-victory, that we can have hope for man and nature in the future.



## ATTEMPTS TO ANSWER THE CRISES

1. It is becoming widely accepted that *secutiry cannot be based on weapons* but can only be achieved by political means. A new concept of secutiry is needed and is being developed: the military security must be replaced by political security. Bearing in mind the world crises described above, this is the only way to survive.

Disarmament certainly cannot be replaced by arms control. Nevertheless, limitation of armament is a first step towards general and total disarmament.

In this context the proposal made at the XXVIII UN General Assembly, that all members of the Security Council should put 10% of their military budget at the disposal of the developing countries sets a good example. The UN Disarmament commission proposed to convene a World Conference on Disarmament in May 1976. In this concern Churches, Christians and ecumenical organizations can perceive their special moral responsibility. They can contribute to new actions furthering general and total disarmament by conscientisation of world public opinion of the serious situation caused by armament race, on the one hand, and supporting all efforts towards total and complete disarmament on the other. Christianity is one of the most organized communities in the world. This force should be used to influence mankind to stop the arms race, which brutally swallows up the resources which are essential for the peaceful development and survival of all mankind.

2. *The energy crisis* revealed the unjust economic relations between the developing countries rich in raw material and the developed countries relatively poor in natural resources. This unjust economic order can only be maintained at the cost of great danger to world peace. The Extra-ordinary General Assembly of the UN, which met in New York from April 8th to May 2nd of 1974 dealing with problems of unjust structures of past and present world economy, declared that:

(a) 'To work for the establishment of a new international economic order based on justice, equality of sovereign states, the consciousness of mutual dependence, the common interest and co-operation of all states without regard to their economic and social system';

(b) 'to give right to each country without any discrimination to have the economic and social system, which in its opinion, best suits its own development, 'to eliminate' foreign rule and exploitation through the exercise of constant sovereignty over natural resources.'

A valid question which needs to be raised in this connection is whether the new international economic order is a reform of the old order or a completely new construction.

3. Measures which will help towards a solution of the crises are noticeable in world politics.

(a) Some positive developments towards *detente* and peaceful coexistence between states of different social orders, and steps taken towards security and co-operation in Europe. This certainly will have effects on the relations between the nations of other continents and of Europe.

(b) The relations between the energy crisis and the tension in the *Middle East* is evident. Therefore the solution of this problem is a very essential contribution

to world peace. The main problem is that the State of Israel has since its foundation been a defender of foreign interests, the champion of a culture and the representative of a self-interpretation which are foreign to the neighbouring countries and has lived as an alien body among the Arab nations. We are convinced that the solution of the conflict consists in Israel being integrated into the community of peoples in the Middle East. This means that extreme positions must be abandoned. The State of Israel must recognize the right of the Palestinians to existence, i.e. to a national homeland. The Palestinians, too, must reckon with the fact of the existence of the State of Israel.

Peace in the Middle East is especially menaced by the fact that states involved in the energy crisis threaten with a military intervention to secure their interests. All peace-forces, including Christians should work to bring before world public opinion this looming danger.

A further danger consists in the fact that, in consequence of rapid accumulation of capital in some countries of the Middle East and of their increasing economic reliance on Western countries, they can become the Instrument of these states.

Only the realization of all UN resolutions referring to Israel and the Middle East, and the application of the principles of peaceful co-existence can lead to peaceful solution of the explosive situation in the Near East—and so to the solution of world crises.

(c) We have to see all *wars of liberation* in the light of the victory of Indochina's people. The question must be raised which lessons should be drawn from the 30 years struggle for liberation, because in the last analysis, there is an ethical problem at the core of all colonialist and neo-colonialist attempts. And that is: some powers are, unfortunately, still supporting regimes that, like the Thieu regime, are irreconcilable with the objective of democratism, and this support throws a very bad light on Western democracies. The principles of democracy are irreconcilable with the support given to oppressive regimes.

4. In spite of many difficulties it is the task of Christians to underline the positive developments in the world. Besides the mentioned good signs, we have to point out the importance of the *United Nations Organization* which, in spite of all its difficulties, represents an essential instrument to fulfil human rights, to avert world crises and to promote world peace. Here only one aspect should be underlined which can be evaluated positively. The UNO is the forum where democratic relations between peoples has begun to be realized.

As Christians, certainly we have to raise the question, *what can Christians, churches, ecumenical organisations do in face of the crises of the world?* Only one possibility can be mentioned here.

There is a world-consciousness growing up and Christians must strengthen this world public opinion. It should be part of the Christian witness and mission to make that more and more clear: Christians are the strengthening forces which are leading up to a *new type of human community*. Such an engagement certainly will have consequences on the relations in the Oikoumene, for the unity of churches, and will increase the effectivity and power of our common witness and our common faith in the Lord Jesus Christ.

DR. KAROLY TOTH,  
*Christian Peace Conference.*

[SEPTEMBER 1976]



# The Evils of Pornography

Pornography isn't the innocent little stuff that some of us thought it was. Most people greet it with a snicker and describe it as just some harmless literature that keeps dirty old men out of mischief.

We become so accustomed to things in life (especially if they are exposed in slow, gradual dosages), that we no longer think of them as being something unusual. We soon cease to be shocked. What we thought was horrible yesterday, is acceptable today and a stepping stone for something worse tomorrow. Pornography is one of these. Some time ago I did some intensive research into this whole subject. I have come to the firm belief that pornography is wrong to be seen, stocked and sold. I studied the Report of the Longford Committee Investigating Pornography (officially presented to the British Government—House of Lords—in 1972) and the dissenting section of the Report of the President's Commission on Obscenity and Pornography (officially presented to the American Government—Congress and the President—in 1970). Most quotations given are from the above Reports.

## Pornography and Sex

Pornography is basically concerned with sex. Specifically, the British report defines pornography as that which, 'exploits and dehumanizes sex.' D. H. Lawrence, the world famous novelist, defines pornography as 'doing dirt on sex.'

Why such harsh statements concerning the effect of pornography on sex? Human beings are not just sex machines. Human beings are people and people have emotions, needs and desires; when people view and use human beings as mere objects of sexual gratification they are essentially destroying them. You cannot separate sex from the individual—the two are as interconnected as birds and wings.

This interconnection is not merely a theory—the abuse of this relationship is a very real fact which causes much suffering and pain in the lives of thousands of people every day. Pornography tends to (1) destroy that relationship and (2) rip down sex from its noble and high position of beauty to an animalish base desire which by instinct alone must be crudely satisfied.

Let me support these statements with some significant quotations. In the words of the British educationalist (Holbrook): 'The danger of pornography is that in separating sex, in the schizoid way, from the personal and by reducing the object of sexual attention to a thing, it can undermine sexual love as a source of meaning.'

From a well known American psychoanalyst (Dr. Shainess):

'The purpose of pornography is to sexually arouse the viewer or reader in a degrading way, rather than to suggest sex in a meaningful interpersonal relationship'. The fact that pornography is designed to stimulate or arouse has been well established through extensive documentation for quiet some time. The evidences cited in the British report to this effect are overwhelming. The issue is not, does pornography arouse, but what repercussions develop from its arousal? From the conclusion of the British report

comes a strong statement: '— — — we are against pornography precisely because we are for a loving, pleasurable and satisfying sexual expression and experience as a means of enhancing the lives of men and women.'

## Pornography and Love

Look at it from another angle. We have already seen that the British report condemns pornography for its dehumanization and lack of love. The American report also makes a similar condemnation: Not only is love absent from pornography, but pornography severely hampers and destroys love in people. No truthful man, upon reading a pornographic magazine, is inspired to a greater love for his wife, a deeper respect for her wishes, a stronger desire to understand her feelings, a deeper concern for her problems and a greater devotion to her as a wife and a mother. Pornography causes men to think of women as sex machines.

I have yet to see how pornography will inspire a young man to respect women. The repercussions of pornography are obvious and proved by history. A retired Inspector of Police states that 'there has not been a sex murder in the history of our department in which the killer was not an avid reader of lewd magazines'.

## Pornography and People

Finally, pornography is wrong because it destroys the individual. 'Is a pornographic picture of a woman—or a man... likely to produce feelings of respect for the human dignity of a person in the picture or is it likely to degrade them? Very few people would like to see their wives, mothers, sisters or daughters in a pornographic picture because of the innate feeling that this kind of picture detracts from human dignity.' (British report) 'Pornography is loveless, it degrades the human being, reduces him to the level of an animal.' (American report) 'The effect of pornography is to turn women (and indeed men...) from human beings into objects of lust. It has a strong dehumanizing trend... The trend in dress—or rather undress—in advertising seems to have followed the tendency to make women into sexual objects rather than rational human beings.' (British report).

Probably the most significant way pornography destroys the individual is through the frustration it causes. Pornography is intended to arouse normal sexual passions. Unfortunately, instead of then satisfying these sexual passions, it merely leaves the person hanging—often at an intense level of sexual excitement—but without release. What is the frustrated individual supposed to do then? Do such repeated experiences free a person into sexual freedom or do they enslave a person into sexual bondage; forcibly driving him to seek sexual satisfaction, in whatever means possible; even contrary to his will and often at the expense of innocent victims?

It is because I am for sex (in its proper place) that I am against pornography. Let's leave sex in its pure original form. Sex is beautiful when it is used as God planned—in marriage for pleasure and procreation—it is man who takes God's creation and pollutes, perverts and eventually destroys it.

—PETER D. SCHALIN.



# Tamilnad Christian Council Economic Life Committee

## Introduction :

The Tamilnad Christian Council is a Regional Body of the National Christian Council of India having all the Dioceses belonging to the Church of South India in Tamil Nadu, the Tamil Evangelical Lutheran Church, Salvation Army and other Protestant Church bodies as its members in Tamilnadu. The Economic life Committee is a wing of the Tamilnad Christian Council concentrating on the development of rural population within its jurisdiction.

India a predominantly agricultural country, has about 80% of its population depending on agricultural income and living in rural areas. Illiteracy among the rural population is one of the factors hampering their advancement. Added to this is the population explosion nullifying the effects of economic growth achieved in the past. Most of the lands in the country depend on monsoon rains for cultivation and the vagaries of monsoon make it all the more difficult for the poor and illiterate farmer to eke out a living. In the recent years government and individual bodies are making concerted efforts to bring about a radical change in the uplift of rural economy. Higher yielding varieties of seeds, etc. are being made popular among the village folk to bring about the 'Green Revolution'.

In Tamilnadu, only about 40% of the lands are cultivated under irrigation schemes. All the rest of the cultivable lands have to depend on monsoon rains. The Government is focussing all its attention on minor irrigation schemes, such as life irrigation, tank irrigation and irrigation with the aid of pumpsets from individual wells.

Most of the thirteen districts of Tamilnadu barring three or four are backward, in which agriculture solely depends on monsoon rains. In all these areas cultivation is confined to one crop stretching about three to four months in a year. Almost all the farmers have primitive standards of living with the total annual income ranging between Rs. 300 and Rs. 500. Yet if modern science could be utilized to benefit these areas, miracles in the agricultural fields can be achieved, as all the farmers are used to hard work.

To make a beginning, the available underground water sources should be tapped in these areas for bringing the arid lands under the plough. Digging of wells and drawing water with the help of pumpsets, supply of hybrid seeds and fertilizers to the farmers will augment their earnings and in turn increase the agricultural production of the State.

## Wells/Pumpsets Programmes :

As more than 90% of the villages in Tamilnadu are electrified irrigation with electric pumpsets has been found to be the most economical method of tapping the ground water sources for irrigation. Wherever power supply was not available, instead of electric motors, diesel oil engine driven pumps were found the next best alternative.

A programme was chalked out to dig 150 wells and install 110 pumpsets with the approval of the Tamilnad Christian Council Economic Life Committee. The success of the first scheme brought forth encouragement to sponsor the second scheme which was implemented from the year 1969 to 1972. In this scheme 100 wells and 150 pumpsets were installed in rural areas. The financial assistance for the second project was obtained from the Central Agency, a West German Protestant Church organisation.

After completing the second phase in 1972, the third phase for 120 wells and 120 pumpsets commenced in 1973. At present the project is progressing in all the areas as planned and will be completed by the end of the year 1976. The fourth phase of wells and pumpsets programme will be for 130 wells and 130 pumpsets and the fifth phase will be 150 wells and 150 pumpsets. In the meantime the money invested in the previous programmes will be collected in instalments and it will be used as a *Revolving loan fund* by the Tamilnad Christian Council Economic Life Committee for the future programmes and will make this Well/Pumpsets—Programme as an on-going Programme continuously.

**CASA:** (Churches Auxillary for Social Action), a sister institution of the National Christian Council of India and an agency involved in social development programmes in India also took part by supplying free wheat which was used by the farmers engaged in excavation of the wells. This timely aid minimised the cost of digging to a great extent. So far about 500 wells were dug and deepened under the CASA-FFW Programme, throughout Tamilnadu.

## Repayments and Rural Service Centre—Programmes:

Recovery of the loans when approached was found to be the most difficult task not because the beneficiaries are reluctant to part with their money but owing to the fact that in most of the cases, the poor farmers were still found to be in the same status. On evaluation it was found that they had borrowing with heavy interest payments for the sake of purchase of seeds, fertilizers, pesticides and hiring labourers. This was an eye-opener which in turn brought about a rethinking in the approach. It was decided to establish Rural Agricultural Service Centres as per the recommendations of the Tamilnad Christian Council Economic Life Committee. It was further decided to establish these Rural Agricultural Service Centres in important locations so that the contact between the beneficiary and the sponsor could be closer. The farmers will be given short term crop loans (in kind such as fertilizers, pesticides and seeds) for cultivation of crops through these Service Centres who will maintain a close watch. By this method it is felt that the farmer will also be benefited, reaping a good harvest and simultaneously parting with a part of the added income towards the repayment of the wells/pumpsets loan.

We are confident that the assistance rendered through these Rural Agricultural Service Centres will bring about an improvement in the economical status of the



farmers. Further programmes are worked out to be implemented through these Centres in due course.

The assessment made by our staff reveal that so far with the completion of the three wells/pumpsets programme about 400 wells/400 pumpsets have been installed thereby bringing an area of about 1,500 acres under irrigation. This acreage of lands when cultivated two or three times in a year would bring about 4,000 to 5,000 acres under crop production.

Through the Six Rural Service Centres, so far Short-Term Crop Loans have been given to nearly 600 farmers for two crops in a year thereby helping them to cultivate about 1,800 to 2,000 acres in a year.

#### Other Programmes :

The Convenor and the Programme Officer of the Economic—Life Committee who are the Chief Executive Officers implement these Programmes with the Field

Supervisors and the Extension Workers stationed at the various Rural Service Centres by regularly inspecting the work and guiding the farmers. In addition, Farmers Training Courses were conducted at all the Six Rural Service Centres twice a year at which 75 to 100 farmers participated in each of the Training Course. Different subjects were chosen for teaching to the farmers, by the programme officer and by Technical persons of the Government and other Agricultural Organisations. AFPRO—New Delhi sponsors these Farmers Training Courses and so far, three training courses at each Centre were conducted. In these courses, the subject chosen were 'High Yielding Varieties and their Cultivation Methods', 'Fertilizers and their Uses' and 'Pesticides and their Applications'. In addition films produced by the Agricultural Department of the Government in regional language on these subjects are screened for the better understanding of the farmers.

Madras.

MITHRA J. EBENEZER.

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## The Unity of the Church

There are four theories of unity namely :

1. *Spiritual Unity*:—Being one in spirit—there may be many denominations but oneness in spirit is spiritual unity. The Scriptural references to the Church as (a) family of God (b) Bride (c) the Body of Christ (d) a building and references to the High Priestly Prayer of Our Lord, all these denote spiritual unity.

2. *Federal Union*:—A union where churches exist in co-operation with each other e.g.:—World Council of Churches. In such a Council the various denominations retain their own way of living but co-operate as parts of a wider whole.

3. *Organic Union*:—This does not imply a rigid uniformity but a deeper level of unity and oneness. We belong to one another in flesh and blood rather than as disembodied spirit. Organic unity is expressed in a deep functional level and centred around a oneness in Fellowship, Worship and in Eucharist. The purpose and nature of such a union has been expressed in the C.S.I. Constitution (Chapter II—2, Page 2).

4. *Conciliar Unity*:—Recently a new type of unity is being spoken about and this was presented as a paper by John Deschner at the last W.C.C. Assembly in Nairobi entitled 'Visible Unity as Conciliar Fellowship'. The Nairobi statement tried to explain the meaning of Conciliarity as follows: 'True conciliarity is the reflection in the life of the Church of the triune being of God. It is that unity for which Christ prayed when he asked the Father that his disciples might be one as the Father and the Son are one. The source of the Church's unity, as of her faith and her joy, is the meeting of the Apostles with the risen Christ who bears the marks of his Cross, and the continued encounter with the disciples today with his living presence in the midst of the eucharistic fellowship. He brings its members into the communion of the Holy Spirit and makes them children of the Father. . . .

'Our present interconfessional assemblies are not Councils in this full sense, because they are not yet united by a common ministry and a common Eucharist.

They nevertheless express the sincere desire of the participating Churches to herald and move towards full conciliar fellowship, and are themselves a true foretaste of such fellowship.' Conciliar Union will bring Eucharistic Fellowship and Conciliar Fellowship.

The Union proposals of the CSI, CNI, and Mar Thoma Churches are based on this concept of Conciliar Union.

#### *Some Questions Regarding Conciliar Unity*

At the very outset I would like to make my position very clear. I am an ardent supporter of Church Union. I am a great believer and supporter of the Ecumenical movement. I firmly believe that if the Holy Spirit leads us into a fuller union we should go into it with confidence and faith in the guidance of the Holy Spirit. I look forward to the day when we will be one Church in India.

However, I would like to raise some questions that linger in my mind. These are frank expressions of my doubts and they are not disbeliefs or disapprovals. The first question I would like to raise is: Does the Conciliar Union we are thinking and talking about conform to the pattern of unity prayed for by our Lord? I think our union schemes, however elastic they be, should conform to the pattern of unity expressed in the prayer of our Lord. 'That they may all be one; even as Thou, Father, art in me, and I in thee, that they also may be in us'. A very clear pattern of a deep and existential unity has been outlined by our Lord. Does conciliar unity have unity in depth and will it be an existential Unity?

Perhaps my fears are unfounded. A fear that flashed across my mind is that we are seeking unity for the sake of unity. The CSI and the CNI have been looked upon as models of Church union and are we trying to impress the world a little more by a larger union. Are we uniting for the sake of unity or does a one Church in India arise from a deeper consciousness of division within us and a greater desire to be one in Christ. Are the Uniting Churches prepared to die to their present existence and be resurrected new in Christ? or will this be another national Council of



Churches or a Commonwealth of Churches? Is conciliar Unity arising out of repentance for our past failures and divisions or is it arising out of a fine feeling or wanting to co-exist to be a showpiece in the world? Perhaps I am bluntly frank and this fear sounds a little flimsy. It may well be!!

In the West several attempts have been made at Organic Unity and have failed. Has the failure to bring about Organic Unity resulted in the World Council of Churches advocating conciliar unity. This again sounds rather hypothetical, but we need to proceed cautiously. We should not try to innovate new substitutes because we have failed. Before finding substitutes it may be helpful to be persistent to work on old formulas. It may be good for us to continue to work on organic unity not replacing it by conciliar unity. Is conciliar unity a hangover of the failure of the Western Churches to have organic union? Is it a desperate resort to Church Unity? These are questions that arise in my mind and I certainly make no charge on conciliar unity.

Where is the true oneness? The CSI has its own Council, the CNI has its own Council, the Mar Thoma Church has its own Council and once in three years the three Councils come together. My question is—Is this a true oneness of the Church or is there a plurality running within the oneness of the Church or is there a plurality running within the oneness? How much of oneness will be expressed in our day to-day life and existence? Is this a mere attempt to live up to the slogan of the early Church Fathers. In essentials unity, in non-essentials liberty in all things charity? All these questions are mere doubts and perhaps a critical estimate of conciliar unity. I strongly believe that meeting in Councils can be the beginning of a deeper and perhaps could even lead us on to organic Unity. Perhaps a beginning must be made and one cannot just exist separately or sit back and relax independently. We must work, strain

every nerve and pray for the coming together of God's people and I see conciliar unity as the beginning of a deeper unity and as an initial step towards the coming together of God's people.

This has scriptural and historic validity. There was a Council that met in the very early New Testament Church. There were Councils that met during the 3rd, 4th and 5th centuries. These were the beginnings for the coming together of God's people and I see conciliar unity as the beginning for God's children in India to come together.

More than anything else any Church union scheme and any attempt towards Church unity should be understood as the doing of the Holy Spirit. All human efforts whether it be a federal union, an organic union or a conciliar union can never be accomplished unless it be of the Lord. The Church of South India has come into being as the mighty act of the Holy Spirit and the CSI-CNI-Mar Thoma Church will come to be one by the might acts of the Holy Spirit. So we will leave the whole union scheme and plans for negotiations with the Holy Spirit. He who has led us until now will also lead us into the future. He who has united us will also bring about a larger union. May we spend much time in prayer, praying for the union of the CSI, CNI and Mar Thoma Churches. I am confident that God in His own time will consummate the plans and negotiations of the CSI, CNI and Mar Thoma Churches to be made one Church. It is my earnest hope and prayer that the CSI, CNI and Mar Thoma Union will come into existence soon. It is also my prayer that the Lord should enable us to understand what we are attempting to do. May we earnestly pray for each other and pray for the consummation of this United Church.

SUNDAR CLARKE,  
*Bishop.*

## W.C.C. Increases Lebanon Appeal to \$500,000 as Fighting Intensifies

Heavy fighting in northern Lebanon has left large numbers of people dead and driven some 35,000 displaced persons into Tripoli, according to Archbishop Elias Kurban of the Greek Orthodox Church of Tripoli. As a result of his urgent plea for aid, the Commission on Inter-Church Aid, Refugee and World Service (CICARWS) of the World Council of Churches has cabled \$10,000 to Archbishop Kurban. At the same time it notified church-related aid agencies that earlier appeals for a total of \$135,000 had just been expanded to a target of \$500,000.

Archbishop Kurban sailed to Cyprus on a cargo boat recently to report the desperate situation to the Middle East Council of Churches' Emergency Relief Office. He noted that at least 22 villages in the region of Akkar and Kura have been wiped out. Orthodox Christians have either moved in with friends or relatives in Tripoli or occupy the empty houses of people who left at an earlier stage in the fighting. Due to a lack of security, the agricultural lands cannot be reached. In Tripoli itself food, water, gasoline and electricity are rationed. Basic foodstuffs such as flour, sugar and rice are needed, and powdered milk for children is especially necessary. The shops open and close according to the intensity of the

battle. Most people are unemployed and their savings are almost exhausted.

The ecumenical relief committee started by the Orthodox Bishopric of Tripoli last year has been distributing aid to families in need, both Moslem and Christian (Maronite or Orthodox). It has raised money locally and centralized the distribution of foodstuff, blankets and medicines received through relief organisations. The archbishop made a strong plea for church aid to stop people from leaving the country as many have already done, seeking temporary shelter in France, Germany, Cyprus and Greece.

The World Council of Churches in co-operation with the UN High Commissioner for Refugees and the Inter-governmental Committee for European Migration (ICEM) has moved 2,700 non-Lebanese refugees (primarily Armenians and Assyrians) out of Beirut to Athens. In the first five months of this year \$100,000 was sent from CICARWS Emergency Appeal Fund to the Middle East Council of Churches' Relief Committee in addition to quantities of food and medicine.

—E.P.S.

[SEPTEMBER 1976]



## KARNATAKA CENTRAL DIOCESE

Rev. and Mrs. P. W. Miller of the Church of Scotland have been invited to come and serve in the Diocese, subject to grant of visa. In the first instance they would be stationed at the CSI Hospital, Bangalore.

A Sub-Committee is to look into the salary structure of domestic staff in our Institutions. Churches are also requested to examine the reality of salaries paid to workers like caretakers, peons, sextons, etc. If we are to continue employing this category of workers they should be paid a reasonable salary. The Literature Committee is planning to publish a Diocesan Magazine quarterly. This has been a long felt need and I hope it will work out successfully.

Miss Mary Floretta has been appointed Assistant Superintendent of the Crèche Nurses Training Centre. New Crèches have been approved in the Memorial Church Compound, Bangalore, Kuripalaya, Tumkur, Mission Compound, Bangalore, Ashoknagar, K.F.G., Champion Reefs, K.G.F.

K. E. GILL,  
*Bishop.*

## MADRAS DIOCESE

### Meeting on the Union of CNI, CSI and Mar Thoma Syrian Church

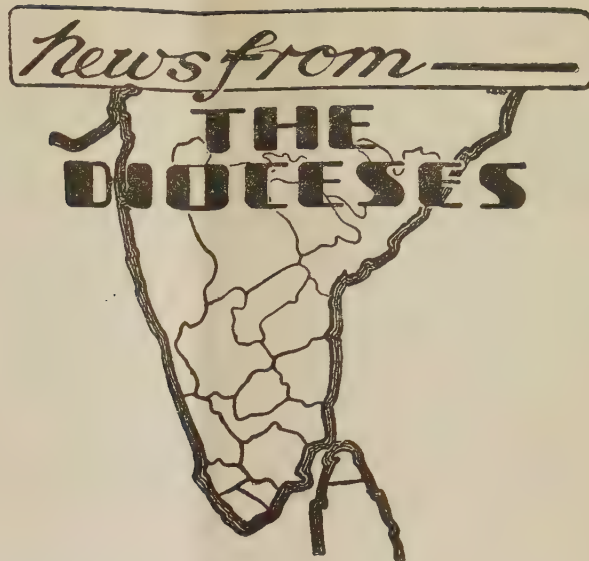
As a part of the Silver Jubilee Celebration of the Mar Thoma Syrian Church at Chetpet, Madras, there was a Fellowship meeting of the CSI and Mar Thoma Church on 16-7-1976 at 4-30 p.m. The Chetpet Mar Thoma Church was 'at home' to the visitors. This Fellowship meeting was presided over by His Grace the Metropolitan of the Mar Thoma Churches.

After the Welcome by the local priest, the laymen Representative of the CSI from Alwaye forcefully pleaded for a clear understanding of the proposed union of the CSI and the Mar Thoma Church by the people at large in each Parish. The Rt. Rev. Sundar Clarke and The Rt. Rev. Philipose Mar Chrysostom traced the history of the movement towards the union of the CNI, CSI and the Mar Thoma Churches which would culminate in the formation of the Bharat Church of Christ. His Grace the metropolitan concluded saying that the 'Doctrine divides but service unites.'

Some practical suggestions were made to let the people at the grass roots level know and feel the need for the union. (a) Prayer by individuals, families and by small groups of people, (b) Presbyters to explain repeatedly to their Congregations and have Pastorate level discussions. (c) Discussion at Area and Diocesan Councils (d) Educating the children at schools with well planned Syllabus on Ecumenism.

Much emphasis was laid on prayer at this as well as at the Public meeting at 6-30 p.m. when the Roman Catholics also joined us.

The public meeting was presided over by His Grace Archbishop R. Arulappa of Mylapore, Madras Diocese. Mrs. (Dr.) R. Somasekar, Principal of the Women's Christian College, Madras, and Ex-General Secretary of



the CSI Synod, Rev. M. A. Thomas from Bangalore, Rev. Dr. H. Hofer of the Gurukul Lutheran Theological College, and the Rt. Rev. Philipose Mar Chrysostom spoke on Ecumenism from the Biblical, theological, historical and politico-socio-economic points of view.

The part played by the Vatican Council under the unique leadership of Pope John XXIII and of the World Council of Churches also were highlighted.

The mighty and the unfailing power of the Holy Spirit in response to our ardent and sincere prayers was very effectively brought out with an apt illustration of Pope John XXIII struggling to get sleep on the first night after convening the Vatican Council. Pope John felt the burden as his own but when he said to himself, 'John, John, it is not you who is bearing the burden but the Holy Spirit is doing His Work', he went and had a good night's rest!

The Bishops appealed to all the Presbyters to remember in their Church Services by name: His Grace the Metropolitan of Mar Thoma Churches and their Diocesan Bishops, the Moderators of CNI, CSI and their Diocesan Bishops, so that the imperative of the union be effectively felt by the congregations in their Worship Services.

REV. GEORGE KARUNAKARAN.

## TIRUNELVELI DIOCESE

### The 150th Anniversary of the Holy Trinity Cathedral, Palayamkottai

The 150th anniversary of the Holy Trinity Cathedral Palayamkottai was celebrated on 26-6-76. The Rev. Savaridoss, the incumbent of the Cathedral was responsible for all arrangements.

The foundation stone for the Holy Trinity Cathedral was laid on 3-1-1826 by Mr. Munroe, then Collector of Tirunelveli. The building was completed on 26-6-1826 and was dedicated by the Rev. C. E. Rhenius.

There was a preparatory service on the 25th June and on that night the Cathedral tower was illuminated with about 6,000 electric bulbs. A special service was



conducted at 5-30 a.m. on 26th June at the Cathedral. The Bishop in Tirunelveli preached on the text 'I will glorify the house of my glory' (Isaiah 60:7). After the service the foundation stone for a Jubilee Memorial Hall, was laid by the Bishop. Sweets were distributed to the gathering.

A public meeting presided over by the Bishop was held in the evening, in the premises of the Bishop Sargent Training School. 'The Samadhanapuram Choir' sang the Prayer Song, followed by prayer by the Rev. Canon S. Paul Manickam. The students of the Mary Sargent Girls' High School sang a welcome song. The Bishop in his speech said that the Jubilee Memorial Hall should be constructed in a spacious place and welfare plans should be chalked out to involve the youth and encourage them. At 8-30 p.m. '150 years ago' (a historical play written by Rev. D. A. Christadoss) was enacted by Mr. Aghima Solomon and his troupe. The Bishop pronounced benediction at the end.

## DIocese of MADURAI AND RAMNAD

### Retreat for Presbyters' Wives

The Annual Retreat for Presbyters' Wives has become a regular feature in our Diocese. This has always been

an opportunity for us to 'Stop, Listen, and Proceed' regarding our work among the women of our Diocese.

A group of 32 women gathered for the retreat from the 16th to the 18th July 1976, at *Highways*, a hilly place, 4,000 feet high in Madurai District, noted for its Tea plantation. As usual, Dr. (Mrs.) Ranjitham Devadoss, who is the President of the Diocesan Women's Fellowship, had made all the necessary arrangements well in advance! The Retreat began with the opening devotions and address by Dr. (Mrs.) Ranjitham Devadoss.

Our guest speaker was Miss Christy John, the Secretary of the CSI Women's Fellowship. She delivered carefully prepared talks on the Theme: 'The Role of Pastors' Wife among women'. Having dealt with the nature of our calling, persons called, and the reasons for our calling, she laid emphasis on the social dimension of the Gospel and stressed the need for our outreach programme and social action.

Apart from the addresses, we had Bible Study, a time of recreation when we participated in dramatisation, singing etc., and a pleasant outing which included a visit to one of the tea factories. Our retreat was over on Sunday the 18th July at noon with the service of the Holy Communion.

MRS. JOYCELENE GNANARAJ.

## Unique Worship Service in Bangalore

'We are gathered together on this historic day to worship God as one family. The unity we seek is not only with one another as members of the Mar Thoma Church and the Church of South India, but also with Jesus Christ who in His High Priestly prayer called us all to be one. 'With this introductory statement, the Rt. Rev. K. E. Gill, Bishop of the Karnataka Central Diocese, CSI welcomed all those who gathered at the Mar Thoma Syrian Church, Bangalore, on the 8th August 1976. Rev. K. V. Jacob, the Vicar of Mar Thoma Church, thanked the members of St. Mark's Cathedral congregation for their 'painful sacrifice of foregoing their service that morning and for uniting with the Mar Thoma Christians at this church'.

The Mar Thoma community in Bangalore not only opened their church doors for this unique worship but also extended Christian charity to celebrate the CSI order of service at 'Madhubaha'. The church was packed to capacity and a shamiana was put around the church to accommodate more members. The Rev. K. C. Abraham, Presbyter-in-Charge of St. Mark's Cathedral preached on this occasion. He emphasised that the CSI liturgy not only inherited the values of the united churches, but also incorporated the traditions of the ancient Indian churches.

He stressed further that our unity must result in our care and concern for others and called for a more united fellowship and involvement in action.

It was a solemn and moving experience to see the brothers and sisters marching side by side to the Lord's Table as one family. Afterwards Bishop Gill extended a cordial invitation to the Mar Thoma community to attend St. Mark's Cathedral service in the month of November when the Missionary Bishop Philipose Mar Chrysostom would be celebrating the 'Holy Quarbana' according to the Mar Thoma rite. He hoped that this continued fellowship and experiment will open a new chapter in the life of the church in India and elsewhere. After the service the people greeted one another over a cup of coffee. Most of the people again gathered together for an informal meeting at which some views were shared and fears expressed. There were apprehensions for Mar Thoma CSI, CNI unity move; plea to preserve the old values and ancient traditions; but one prayer that echoed in the hearts of everyone was the same prayer of our Lord 'that they all may be one'.

Bangalore.

THE REV. H. M. DUKE.



## 'THE SECULAR IDEOLOGIES OF INDIA AND THE SECULAR MEANING OF CHRIST'

By DR. M. M. THOMAS, Confessing the Faith  
in India series No. 12—CISRS/CLS Madras, 1976  
price Rs. 14, pages 207.



In 1966, in the preface to his book, *The Christian Response to the Asian Revolution*, Dr. M. M. Thomas wrote 'It is through my study of politics and social change in India, that is, through a sort of intellectual and emotional involvement in the fringes of nationalism, that my interest in Christian Mission and Christian Theology has been stimulated and therefore I have a strong inclination (or prejudice) to start with the secular world rather than with Christianity'.

And now, in 1976, in his latest book too, this well known ecumenical luminary, starts with 'the secular ideologies with a view to explore the quest for the Spiritual Reality underlying them'. He conducts the exploration 'by studying some representatives of Indian patterns of secular ideologies, surveying their social, economic and political content in the historical context and indicates the spiritual frame work within which they operated, also looking at their attitudes to religions in general and to Christianity in particular'. And this leads the author to identify a certain positive kind of Secular Humanism, as the underlying Spiritual Reality in them and which he believed is integral to the faith and hope of the Christian Gospel (p. 195). As the author himself says, this is a companion volume to his earlier book of 1970, the 5th in the confessing the Faith series, 'The Acknowledged Christ of the Indian Renaissance' which dealt with the thought of the leaders of India's religious humanism.

Thus it seems his passion, almost an obsession, indeed a magnificent obsession to discover the Meaning of Christ in and for the Religious as well as Secular Humanistic movements in India today, for which the Christian Church in this country cannot fail to be grateful to the author. That the leaders of religions and secular ideologies in India have all tended to see 'Christ as the bearer of True humanity and therefore as the hope of mankind', seems to be the author's basic theme. This same would seem to be the underlying idea, however differently developed, also of two other booklets from the same pen published within the past five years, namely, *Salvation and Humanization* (CLS Madras 1971) and *Man and the Universe of Faiths* (CLS Madras—1975). Further, these reveal a second great passion of the author's namely his insistence, in the context of renaissance of indigenous cultures and resurgence of ancient religions, on recognising the possibilities for 'Christ-centred fellowship of faith', on 'Secular fellowship in Christ' outside the institutional church! Now these are extremely crucial questions for the understanding of both Mission and Church, with direct bearing on the Indian Church's missionary task today. By boldly presenting these issues, Dr. Thomas not only demands a continuing debate but challenges the Church to rethink and refashion its work of Mission and Evangelism in consonance with the contemporary contexts and currents. During the decades before and after Independence, several secular ideologies and also socio-political reformers and charismatic leaders appeared on the scene to cast their lot in the battle for the mind of India.

Dr. Thomas makes an indepth analysis of the currents and contributions of both the individual personalities and movements, beginning with Raja Ram Mohan Roy who was 'the first to complete a connected life-current between the East and the West' (Max Muller). Then he goes on to delineate the strong current of Liberal nationalism undergirded by a liberal democratic humanism, for which the essential basis was, according to the Author, the insight of the doctrine of sin and salvation in Christ (p. 34).

Chapter II, deals with the ideology of democratic socialism that comprised the streams of Liberalism, Gandhism (sarvodaya) and even Marxism, criticising each other, seeking a new synthesis but ending as an incoherent mixture. A consensus however, there was, on points like the abolition of inequality as the central task of socialism (p. 39) and to secure social justice and 'shared community' (p. 49).

The spiritual framework for the Indian Socialists was their confidence in the emergence of human freedom and its responsible fulfilment in a community of free persons as the goal of cosmic and historical evolution (p. 51), which the author describes as 'Socialist humanism'. However, 'the spiritually split personality of India's socialist humanism that relegates political activity to a realm of empirical reality', may be helped, the author feels, 'to evolve a new realistic spirituality by setting the politics of humanization of powerstructures of society within the framework of a faith in and response to the New Humanity inaugurated by God in the crucified and Risen Jesus Christ and being established in a secular history through His spirit poured on all mankind' (p. 84).

In the III Chapter the author looks at the general lines of approach to the Indian Society and the spiritual outlook underlying it, which are common to the leaders of Indian Marxist-Leninist thought and points out that economic determinism and historic necessity are the two basic elements constituting the social ideology of communists (p. 85) and 'their Approach to Reality' (which is the author's 'secular' phrase for 'spiritual framework') being that of Dialectical Materialism (p. 103). However, the author insists that it is 'not dialectical enough to comprehend the total human reality' (p. 122), particularly, man's endless search for spiritual self-justification, 'And it is here, (so concludes the author) that the forgiving grace of God mediated through Christ justifying everyman without works, but releasing him for works of love is relevant to the redemption, involving a redefinition, of the politics and ideology of Marxism-Leninism and to making it truly a secular humanism' (p. 122).

Chapter IV surveys the ideology of movements of Anti-Brahmanism as they found expression in Mahatma Phoolley and Dr. Ambedkar of Maharashtra and in E. V. Ramasamy Naicker and Annadurai of Tamilnadu. The biographer of Phoolley called him 'the Father of the Indian Social Revolution', and E.V.R. is called 'The



Father of Self-Respect Movement'. Their common concerns were for the 'individual liberty and social equality' and also 'self-dignity' and 'self-identity' of non-Brahmin, oppressed and exploited sections of the Hindu-society, ridden with casteism and dominating Brahminism. And it is not difficult to see the connection of Christian concerns with the underlying motivations and 'approach to reality' that emerge from these Anti-Brahminism ideologies. In fact, they challenge the Church in India to 'acquire creditability for its calling to offer the Gospel of Jesus Christ as the source of evaluation and renewal of all religions and secular ideologies and as the basis of a genuine humanism' (p.156).

In the V Chapter, the author takes up three unique ideologies centred around three individuals, namely, Subhas Chandra Bose, M. N. Roy and M. R. Masani underlining their specific contributions respectively of 'national socialism', 'radical humanism' and 'Fabian socialism' to the ferment of thought for revolutionary change in this country. One common theme which 'Christianity does reinforce is the liberal belief in the sacredness of human personality, by relating it to the doctrine of man as a being created in the image of God and redeemed by the death and resurrection of Jesus Christ' (p. 192). The secular Humanism of M. N. Roy and others therefore offers a common ground for Christianity in its dialogue with the secular ideologies.

In the concluding chapter, entitled 'Epilogue: Theological insights for a secular Anthropology' Dr. Thomas seeks to make more explicit, his critical evaluations of the secular ideologies that were analysed in his own masterful way in the earlier chapters, from the angle of the understanding of man in the light of the Gospel of Jesus Christ.

He begins with his basic thesis that 'every theology has an anthropological content inherent in it or derivable from it; and every anthropology is based on theological presuppositions either explicitly or implicitly'. Thus he sees that theology and anthropology are integral to one another (p. 193). That is why though the Bible does not directly or systematically deal with the anthropological question, being primarily concerned with God, it does deal with God but in relation to mankind. The Bible as the story of the mighty works of God in History, rules out such forms of secular humanism that closes itself at the secular and becomes secularistic and even dehumanising, as is the case when certain pharisaic form of religion makes man subject to it, as against what Jesus said, 'Sabbath is for man and not man for Sabbath'. But the Bible and its theology does derive 'a positive kind of secular humanism which affirms humanization of nature, creativity of man in purposive history, liberalism from social bondage, and realization of love in human relation as the promise and potentiality of mankind' (p. 195).

Thus, to support his central thesis that 'secular humanism' which emerges as a underlying basic spiritual framework for all the different secular ideologies in India, and is the same which undergirds the Christian view of man, Dr. Thomas goes on to delineate four theological insights. These are: *One*, the reality of man as created in the image of God. *Two*, the reality of man as a fallen creature. *Three*, the reality of the crucified and Risen Jesus Christ as the true man and as the source of renewal of human nature and through it, of all things. And *Four*, the reality of man and society in the consummation of their absolute future in the Kingdom of God.

Given these four elements of human reality as informed by Christian theology, common ground there is, not only for dialogue but also for doing together, and indeed for a meaningful fellowship in Christ, with those of these secular ideologies, the author would seem to affirm.

One must have to read and reread, not merely to enjoy but really to follow the course of a pilgrimage through the labrinths of secular spirituality with the famous social Scientist—lay theologian in his most significant book for contemporary Missionary Task in India Today.

Madras.

By REV. M. AZARIAH.

## World YMCA Executive body Endorses Uruguayan for Secretary General

A 51-year-old Uruguayan Methodist has been nominated as the next secretary general of the World Alliance of YMCAs. He is Mr. Hector Caselli, who since 1970 has been general secretary of the Latin American Confederation of YMCAs bringing together national associations in 14 countries.

His nomination must be approved by next year's YMCA World Council, which will meet in Buenos Aires, Argentina from 29th June to 6th July, 1977. Before taking over the leadership of the Latin American Confederation, Mr. Caselli had served the World Alliance as Secretary for youth and student work. Prior to his four-year stint in Geneva he had been with the South American Confederation of YMCAs since 1956, first as Secretary for International Programmes and later as Associate Secretary General. The new secretary general will succeed Mr. Fredrik Franklin, who is retiring in October 1977 and returning to his native Sweden after 14 years in this post.

—E.P.S.

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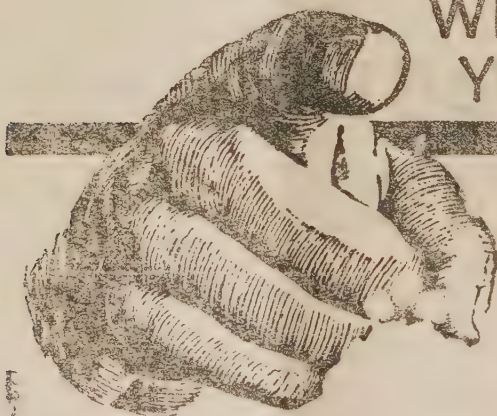
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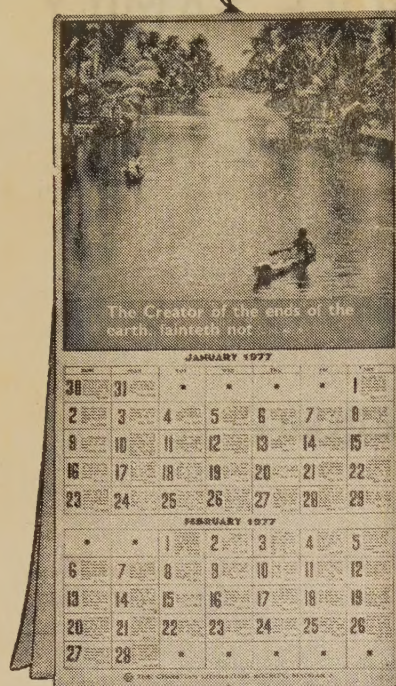
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